"The same motives which you have to eliminate DANGEROUS publications should prompt you to exercise your zeal in the diffusion of SOUND literature."—Cardinal Gibbons.

OUR SUNDAY VISITOR

The ONLY Penny Catholic Weekly. Its cost is the ONLY thing cheap about it. To do you good is its ONLY Aim. Co-operate with it.

A NATIONAL CATHOLIC WEEKLY

Volume IV. "TO BE PRACTICAL and TO DO GOOD"—Our Motto HUNTINGTON, INDIANA, MAY 25, 1913. PRICE ONE CENT. Number 4

Jackson Learns True Meaning of Indulgences

INSTRUCTION XXXVII.

(Continued from last week)

FATHER S. Tonight our instruction will be on the much-misunderstood doctrine of "Indulgences." I should like to know whether you fully grasp the significance of Indulgences from the Catechism explanation.

MR. J. No, Father, I do not. I can define the term, but am not real clear on the subject.

FATHER S. It might be best for me to explain first that the conception which the generality of non-Catholics have of Indulgences is most erroneous.

MR. J. What do they believe to be the Church's teaching?

FATHER S. Most of them suppose that an Indulgence is a pardon of sin for money, or even a license to commit sin.

MR. J. I told you the other night that I had heard this, but do you really think that they entertain such notions?

FATHER S. I am sure of it; recently an aged minister, one who preached for thirty-five years, but who is now drawing a pension as a superannuated minister, told me that the universally accepted definition of "Indulgence" by the non-Catholic world is "a license to sin for a remuneration."

MR. J. Where did they get such ideas?

FATHER S. Well, they contend that the so-called Reformation of the Sixteenth century was occasioned by the sale of and traffic in Indulgences; this is evidence that they are, or were, sold. Then the plain meaning of the word "Indulgence" is, they say, "a yielding to excess," "a favor granted," "a license." Therefore it is a license to sin for a contribution of money.

MR. J. How do you answer their charge?

FATHER S. The ecclesiastical meaning of the Latin word "Indulgentia" means *"pardon,"* but *not* a pardon of *sin*, much less a license to sin. In fact, it has no reference to sin at all, which is pardoned by the worthy reception of the sacrament of penance.

MR. J. Now I am seeing through part of the Catechism definition: it is not a pardon of sin, but of temporal punishment due to sin forgiven. However, what is meant by "temporal punishment" still due after the sins are forgiven?

FATHER S. Let us suppose a case: You have committed a grievous sin, which renders you liable to eternal punishment. But you sincerely repent of and confess the sin, receive absolution, etc.

MR. J. Yes, Father.

FATHER S. By your good confession the guilt of the mortal sin was removed, and also the eternal punishment, which you deserved. But you are not sure that your sorrow was as earnest and intense as God would have from you. Possibly He would show His displeasure by sending you a little misfortune, or, if you died after your confession, you might be punished for a brief period in Purgatory. This would be the *temporal* punishment deserved for your sin. The temporal punishment might be averted by penances, good works, prayers, etc.; but by "Indulgences" the Church applies to your soul the merits of Christ for the complete expiation of your fault. A Scripture example will make the case clearer. We read in the Bible that Moses was denied his great longing to reach the Promised Land, even after God had assured him that his sin of distrust was forgiven. This was a temporal punishment sent after his sin was repented of and forgiven. Again, David, many of whose psalms are outbursts of repentance for two grievous sins he committed, received assurance from God, through the prophet Nathan, that his crimes were forgiven, but that nevertheless his son, Absalom, would be taken from him. This was to be his temporal punishment.

MR. J. The fact of temporal punishment being sent for sins committed, even after the same are forgiven, is plain enough to me now. And if this punishment be not sent here, or be not removed by penance or good works, it will be inflicted in Purgatory?

FATHER S. Yes, unless remitted through the application of Christ's merits to the soul by the Church, by the grant of an Indulgence.

MR. J. The Indulgence is not granted at the time of confession?

FATHER S. No; the Church attaches Indulgences to certain prayers, or good works, which, if performed by a person who is in the state of grace and otherwise properly disposed, become effective. You have seen in the Catechism that an Indulgence is either Plenary or Partial: that is, it is either calculated to remove all or only part of the temporal punishment. Partial Indulgences are usually attached to prayers, whilst for a Plenary Indulgence it is nearly always required that the person receive Holy Communion and pay a visit to the church, where he must say some prayers for the success of God's interests on earth, especially as they are in the mind of the Pope.

MR. J. Compliance with such conditions always secures the Plenary Indulgence?

FATHER S. Not always. If the person be somewhat attached to the sin for which temporal punishment would be sent, if his sorrow be not sufficiently intense, he would not gain the Indulgence in all its fullness.

MR. J. Since an Indulgence can be gained only after the person's sins are wholly forgiven, if a Plenary Indulgence be actually gained before one's death, that one escapes Purgatory, and is sure of immediate entrance into Heaven; am I correct?

FATHER S. Yes.

MR. J. And money is never paid for an Indulgence?

FATHER S. No; as I have said, works of penance, prayers, visits to a church, etc., may be among the conditions connected with the grant of Indulgence; and since the Bible recommends alms as a work pleasing to God, the offering of an alms might be asked, but not in return for the Indulgence. Remember that a person who has not confessed and repented of his sin could not gain an Indulgence for any amount of prayers, alms and good works. Let us refute the case of "Indulgence-traffic," which the so-called Reformers accused the Church of. Pope Leo X, at the beginning of the Sixteenth century, when all Europe was Catholic, decided to erect in Rome a cathedral church such as should exist in the capital city of the Christian world. He intended to ask for small contributions from Catholics throughout Europe, and issued a grant of a Plenary Indulgence to all who should pray for the success of the cause, go to confession and receive Holy Communion worthily, and contribute an alms towards the erection of the great cathedral. Now any instructed Catholic knows that the Indulgence *could not be given* in return for an alms, no matter how great, without the previous confession and communion. I have told you that even today, some good work, such as visiting a church, is required for the gaining of a Plenary Indulgence, even after confession and communion. The good work specified in that instance was an alms, but the papal letter (bull) expressly declared that the poor could gain the same Indulgence by performing good works of another nature.

MR. J. To me this instance is much the same as the frequent announcements from Protestant pulpits that Almighty God will grant special favors and blessings to those who contribute for home or foreign missionary work.

FATHER S. It was quite the same. But to explain the grounds for the non-Catholic contention that Indulgences were *sold*: At that time there was no telegraph service, there were no daily newspapers to acquaint the people of Europe with the desire of Rome. It had to be done by sending preachers to the several countries. The Pope commissioned John Tetzel, head of the Dominican order of priests to preach the Indulgence in Germany. It might be that uninstructed Catholics thought that the Indulgence was given in return for their alms; we shall even grant for sake of argument that Tetzel himself abused his charge, but that would not implicate the Church. It would never have justified Luther, of the Augustinian order of priests, to repudiate his vows, and attack the Church.

MR. J. No; John Tetzel was not the Catholic Church.

(To be continued)

CORPUS CHRISTI

I smell the breath of the roses,
(Scarlet and pink and white,)
And the sweet ethereal odor
Of many a waxen light;
And 'round the steps of the altar,
Tulips and asphodels,
With pansies and fresh geranium,
Keep guard, like sentinels.

And I know why the lights are burning,
And why the flowers send up
The breath of their ardent yearning
From petal and tinted cup;
And why the white-robed children
In solemn ranks defile,
To sprinkle the aisles with roses,
And sing sweet hymns the while.

A Great Address Delivered 20 Years Ago

A. P. A

At the Congress of Religions held during the World's Fair, Chicago, in 1893, Daniel Dougherty, of New York, delivered a masterful address, with a true Catholic ring, which we herewith reproduce for the pleasure of our readers.

Following is Mr. Daniel Dougherty's speech:

"We Catholics, Roman Catholics, American Roman Catholics, proud, high-spirited, and sensitive as any of our countrymen, have silently submitted to wrongs and injustices in manifold shapes and from time immemorial. Away back in colonial years Catholics suffered the direst cruelties. Talk of the slaves of the south in ante-war times—why, they were treated like high-bred guests when compared with Catholics in colonial days. It is the 'damned spot' that will not 'out.' The only religious martyrs who ever stained our fair land with life-blood were Roman Catholics, spurned with suspicion, disfranchised, persecuted for opinion's sake, hunted as criminals, and punished with death by infamous laws. We have from time to time been slandered, vilified, and maligned in newspapers, pamphlets, and books, in speech and sermon, sectarian assembly, political convention, and even in the congress of the United States. We have been proscribed at the ballot box. The highest honors of the republic are denied us by a prejudice that has all the force of a constitutional enactment. In integrity, intellect, and accomplishments the equal of our fellows, the instances are rare when Catholics are tendered exalted distinctions. The exercises of our holy religion as a right are denied the suffering, the sick, the unfortunate in many institutions of charity, and to criminals in prisons and penitentiaries. Though the rank and file of the army and navy are largely of our creed, the chaplains are fewer than the fingers of one hand. It is said that Catholic Indians have Protestant teachers. Churches have been burned, convents have been pillaged, and libraries destroyed. Ay, political parties in the past have sought to deprive us of our political rights, and we are branded as tools of a foreign potentate and unworthy to enjoy the name of Americans.

"The time has come, not of our seeking, but in the course of events, when we, the Roman Catholic laity of the United States, can with propriety speak, can vindicate ourselves—not by harsh words, heated retorts, nor defiant threats, but calmly yet firmly, charitably yet proudly—conscious of the integrity of our motives and the impregnability of our position. We assert that we are pre-eminently Americans—that there would be no America, that the continent would be today unknown, had it not been for the Roman Catholics and the Roman Catholic Church. That that liberty which is the essence of all liberty—freedom to worship God—was first established in America by Roman Catholics and Roman Catholics alone. Priests, ay, Jesuit missionaries, first sought and explored our land, penetrated into the wilderness, tracked the streams and gave sainted names to localities, bays, lakes and rivers. The first worship here of the true God was the holy sacrifice of the Mass. Catholic nations were the first to come to the rescue of our revolutionary fathers in the war against the greatest of Protestant powers. A Roman Catholic was among the signers of the declaration of independence. The name of Archbishop Carroll is forever linked with that of Benjamin Franklin in the mission to Canada. Catholics have given heroes to the republic in every war; and, in every little battle on field or flood, Catholics have sealed their devotion with their lives. And now the Roman Catholic laity of the United States, for the first time in congress assembled, are here to proclaim to all the world that their country is tied to every fiber of their hearts, and no mortal power can shake their loving allegiance to its constitution and its laws.

"Why, truly, the blood of the martyr is the seed of the Church. Marvelous as has been the growth of population Catholics have outstripped all. From 40,000 they have become 10,000,000. From a despised people they have become a mighty power. In every avenue of industry and intellectual pursuit they are the peers of their fellow-men. Their schools and colleges, libraries, asylums, and hospitals are scattered near and far. In every village steeple or tower tipped with the cross tells where Catholics pray. In every town splendid churches gather each morning thousands of worshipers. In every metropolis a cathedral lifts its massive walls high above surrounding piles, or, with its stately dome, crowns the city's brow.

"Our grand old Church is the protector of learning. She it was who rescued the inestimable jewels of classic lore from the ruins of the Roman empire, preciously preserved them through the convulsions of a thousand years, and gave them to the printers' art to enrich the learning, elevate the style, and adorn the literature of every language to the end of time. She is the pioneer of civilization. She was the founder of states, the framer of laws, the conservator of order, the champion of the people against the encroachments of tyrants. She it was that struck the chains from the white serfs of the old world. She it is that beholds kneeling around her altars the black and the white, the rich and the poor, the savage of the forest, the royalty of the palaces, the statesman of the cabinet, and the philosopher of the school. She is the patron of art and the theme of the poet. It is the Catholic Church that guards the home, sanctifies marriage, elevates woman, and placed the Blessed Mother nearest the Savior.

"The shadow of an imposing event begins to move. The people of the United States—ay, of the hemisphere—are preparing to celebrate the four-hundredth anniversary of the discovery of America. We especially rejoice in this resolve. That tremendous event—with reverence, I may say—the second creation—the finding of a new world, and the vast results that have flowed to humanity—all can be traced directly to the Roman Catholic Church, and the Roman Catholic Church alone. Protestantism was unknown when America was discovered. Let the students, the scholars, poets, historians search the archives of Spain, the libraries of Europe, and the deeper the research the more the glory will adorn the brow of Catholicity. It was a pious Catholic who conceived the mighty thought. It was when foot-sore and down-hearted at the porch of a monastery that hope dawned on him. It was a monk who first encouraged him. It was a cardinal who interceded with the sovereigns of Spain. It was a Catholic king who fitted out the ships and a Catholic queen who offered her jewels as a pledge. It was the Catholic Columbus with a Catholic crew who sailed for months on an unknown sea where ships had never sailed before. It was to spread the Catholic faith that the sublime risk was run. It was the hymn of the Blessed Mother, with which the captain and the crew closed the perils of the day and inspired with hope the morrow. It was the holy cross, the standard of Catholicity that was borne from the ships to the shore and planted on the new-found world. It was the holy sacrifice of the Mass that was the first, and, for over a hundred years, the only, Christian worship on the continent forever on the four corners of the continent. Therefore, let us in mind, heart, and soul, rejoice at the triumph of our country and glory in our creed. The one gives us constitutional freedom on earth, the other, if we are faithful to its teachings, insures an eternity in heaven."

Music is well said to be the speech of angels.—*Carlyle.*

The Pillar and Support of Society

(By Rev. Jos. W. Printen, C. SS. R.)

(Continued from last week.)

PROMOTER OF SCIENCE, ART AND EDUCATION.

It was the priest who directed the courses of streams, built bridges, drained marshes and rendered them arable, and first drove the plough through the virgin soil. It was the priest who set up peaceful abodes for the nomadic hordes, and instructed these men of blood and war in the crafts and arts. It was the priest who founded three-eighths of all the cities of France and Germany. In short, wherever the priesthood has erected a temple for religion, there too, civilization found an asylum, and from the shadow of the temple it spread its softening influence over the fierce earth.

Just as the Catholic priesthood, wherever it gained a footing, in the beginning diffused culture among barbarian nations, so too, it most jealously guarded and most zealously fostered art and science. When the last props, cankered and undermined by immorality, upon which the great world-empire of the Romans rested, crumbled, and when the indomitable hordes swept down like a devastating flood upon the ruins of the world, who was it that guarded the flame of science, fed it, and preserved it? It was the Catholic priesthood. In the quiet cells of the monastery, science found a refuge. The elementary village-schools which imparted the rudiments of knowledge, as well as those great beacon-lights of learning, the universities, were founded by Catholic priests. In their own sanctuary they tutored the sons of kings, and instructed the son of the laborer, all for the love of God; they led titanic minds into the hidden depths of Christian wisdom, and stooped down to the poverty of the pupil's mind, so that all might partake of true Christian education.

Who built the magnificent churches and cathedrals, those silent yet most eloquent monuments, which painting, sculpture, and music have fitted out with their rarest productions? At the altar of the Catholic priesthood stands the cradle of Christian art; there, in the shadow of the sanctuary, Christian art has developed and flourished; within those hallowed precincts its rules were devised, its laws defined; and the wonderful productions of art were executed either by the hand of the priest or under his direction. In short, culture, science, and art have at all times experienced a most successful promotion at the hands of the Catholic priest.

GUARDIAN OF MORALS.

Let us cast another glance at the history of nations and view also the reverse of this picture. Wherever public tyranny or secret hatred has driven out the priesthood, whencesoever the priest of Jesus Christ has departed, "shaking the dust off his feet" Math. 10, 14, there, together with truth, and faith, and grace, earthly happiness has also vanished; and every square inch of land forsaken by the priest, has become a prey of immorality and decay. To adduce but one historical proof out of many, turn your eyes to the land-marks of Europe. Ever since sacred psalmody is no longer heard in Turkey, ever since there is no priest to announce the sacred dignity of the exalted Mother of God, who alone lends her sex an unassailable sacredness, since then the female sex has there been robbed of all dignity, and subjected to the most painful degradation. Ever since the Cross of Him Who died also for the lowest, has disappeared from the pinnacles of the cities, and since there is no priest there who, opposing unjust oppression, makes known to all men their adoption as children of God without discrimination between servant and master, freeman and slave,—ever since then we have heard the cry of anguish from thousands of unfortunate beings, whom a ruthless tyranny keeps in bondage, and in whom every vestige of human dignity is shamefully under foot.

THE KEY TO SUCCESS.

We have seen how beneficial is the activity of the Catholic priesthood for the social and moral well-being of nations; it remains to show the intrinsic reasons for this undeniable fact.

THE CUSTODIAN OF TRUTH.

The priest is the guardian of the sacred treasures entrusted to him, of the whole sum of truths and graces, brought to earth by Christ. Commissioned by God, the priest steps forth upon the market-place of this life, to announce, in unmistakable terms and without ceasing, the eternal laws received from his Lord and Master; those laws which constitute the only foundation of all well-ordered social life; those eternal ideas of justice and morality, of charity and mercy, which as they are realized in heaven, should also permeate and determine earthly life. Take away justice and discipline, deny the exalted significance of man's immortal soul, as taught by the priest, distort the natural dignity of man into untamable pride, change liberty of duty into caprice of passion, break asunder the heavenly bonds of matrimony, which have their consecration through the priesthood, destroy the sacredness of the home, deny the honor of a father, the duty of a mother, as is always taught by the priest, deny the God-given authority of those who have power on earth, deny the unspeakable dignity, which, through the precious Blood of Christ, has become the inheritance of even the poorest,—and you have removed the essential qualifications of life; you have undermined the last foundation upon which civil society rests. Whatever remains of culture and morality is a mere glittering veil, bringing on the yawning abyss, over which society must pass.

The question seems to rise spontaneously; how does the priest succeed so well in announcing these eternal, fundamental laws? Wherever the priesthood has erected its altar and offered its sacrifice, where the word of the Cross has been preached, of Him who became man and died to redeem the souls of men, there the world has become conscious of the inexpressible dignity of man's soul, even of the lowest. In this way the priesthood has abolished slavery, and procured liberty for one-half of mankind. The priesthood has not broken the chains of slavery violently, but the doctrine it announced has touched the shackles, as if by magic, and they have fallen by their own weight. Since then the faithful have looked upon their fellowmen as brothers, and recognize in them the likeness of Jesus Christ. "As long as you did it to one of these my least brethren, you did it to me." Math. XXV., 40. This word of Jesus has now become the motive for active charity towards the suffering.

(To be Continued.)

Jones in Conversation With His Pastor

By Rev. L. F. S.

Two days after the first meeting of Jones and his pastor, the former paid a call at the rectory where he was welcomed and where the conversation of a few days previous was resumed.

PASTOR:—"I am pleased, Mr. Jones, to see you come back so soon for a continuance of our talk. That shows your interest in the matter."

JONES:—"Well, yes, I have some interest in our subject; but I tell the truth, if I say that I did not come on my own account."

PASTOR:—"Well, I guess, it must be your guardian angel, who suggested to you to come."

JONES:—"No, my wife is the one, who insisted on my coming. I told her about our interview the other day and was in hopes she would side with me concerning my objections to daily Communion. But I was disappointed. She also made a rather cutting remark equal to that of your Reverence."

PASTOR:—"That is interesting. You make me curious."

JONES:—"My wife said that it was a good thing that priests found out something about the men, how they tried to mix in all things, which was no concern of theirs. She thought no woman would be as arrogant as to try to dictate to the Pope, or even to Holy Ghost. She was of the opinion that your Reverence should make the same speech in the men's sodality, which you made to the ladies the other Sunday; for it seemed evident that men put their noses into every thing just like it is said of women."

PASTOR:—"Well, that is interesting, indeed. What did you answer her?"

JONES:—"What could I answer? I could not say that she was wrong, so I simply laughed and lit a cigar. Smoking always helps me out of embarrassing situations, and a cigar has averted many quarrels in my household. Now, this afternoon my wife told me that she had thought much about the practice of daily Communion and would like to be a daily Communicant; but she can not go to Confession every morning. So she asked me to come to see you this evening and have a talk with you about this

(Continued on Page Two)

Children's School and Playground

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion:

When did Christ institute the Sacrament of Penance?

By what words?

Where are the words to be found?

Explain those Scripture verses in three parts.

What do you remember about the conversation of Jones with his pastor?

What feast is kept today?

What does the Church teach about the Trinity?

Charity, Institute of—A congregation founded by Antonio Rosmini in 1828 in the north of Italy.

Charity, Order of — "Four things are to be loved: 1. What is above us—God; 2. What we are; 3. What is beside us—our neighbor; 4. What is beneath us—our own body" (St. Augustine).

Charity, Sisters of—An active Order of women founded by St. Vincent de Paul and the Ven. Louise de Marillac (Mlle. Le Gras) in 1634-5.

Charity of St. Paul, Sisters of—A congregation founded in France in 1704, and introduced into England in 1847.

My Dear Children:

This is the season of the year when Nature shines gloriously, adorned with all her wonderful beauties. The fields are green with verdure; the flowers, opening their petals to the warm rays of the sun, display all the colors of the rainbow; clear as crystal are the brooks that flow through the cool valleys; melodious the song of birds; the sky lost in a sea of light in daytime is, at night, bedecked with myriads of scintillating stars. In the presence of all this natural splendor and magnificence, our hearts grow light and joyous; the petty troubles of our life, rendered more acute by tedious winter, seem to become dormant, and we too join the harmony of the Universe in its jubilant welcome to Spring. Our Holy Mother Church—so wise and thoughtful in all her actions—dedicated this beautiful month to the most spotless, exquisite and perfect of all creatures, Mary the Mother of Christ. Oh, no other month could foster and augment more effectively our devotion to the Virgin—a devotion so sweet and cherished, a devotion that harmonizes so well with the purest and tenderest affections that nature, at this time of the year, excites in our hearts. The natural splendors were devised by the Eternal Wisdom as a step to the supernatural ones; they lead us also to Mary, the Queen of the Universe, upon whom God poured the treasures of his graces—full of grace—and from her we ascend to the Almighty, the immense ocean of perfection, the source of every beauty. Mary appeals to our devotion, first of all, because she willingly consented to become the co-redemptress of the human race. In order that the Son of God might become man it was necessary that He be born of a woman, and when the Archangel Gabriel brought her the glorious tidings that she was the *chosen one*, she humbly replied: "Behold the hand-maid of the Lord; be it done to me according to thy word." What an implicit obedience to and faith in the decrees of God does not this answer contain! She, therefore, from that very moment, became indissolubly linked with the mystery of Redemption. St. Bernard says: "If Mary had not given her consent, we should have remained without a Savior. For as upon the consent of Eve to the temptation of Satan, depended the perdition of the whole human race, so on the consent of Mary, the second, better Eve, to the proposal of the Angel, depended the salvation of the whole human family. Mary consented to realize the plan of God for the Redemption of man." "No matter how great are the sufferings and trials that I may experience," she must have said to herself, "I *will* become the mother of God's Son that my fellow beings may be saved. Mary appeals to our hearts, in the second place, because she is our own dear mother. When Christ was dying upon the cross, He looked at Mary and John, his faithful disciple, who, kneeling at the foot of the fateful gibbet, with their eyes raised upward, toward His convulsed face, were a prey to an inexpressible sorrow. He took pity on them; he wished to compensate them, in some manner, for the loss they were about to suffer, and addressing them He exclaimed: "Mother, behold thy son; son, behold thy mother!" In John it was His intention to designate the whole human race. By our dying Savior's legacy, therefore, Mary became our Mother. Mother! Oh how all the chords of our heart vibrate, how sweetly moved we feel at the sole mention of this name, Mother! To love unselfishly, with all our powers and faculties, to inebriate ourselves with the sound of a dear voice, the sight of a loved face; to be capable of sacrifices almost beyond the possibilities of our nature, to lose our identity in that of a dear, dear woman, this name implies all this and much more that words cannot express. Mother! It is a magic invocation. No matter how long it is since we last saw her, our memory vividly portrays to us every action, every movement, every word of the kind, patient lady who was our mother. It may be years since she was laid away to rest in some lonely cemetery, but at the mention of her name the most urgent business of our life loses its importance. Other faces, names and affections may have left us but not the face, name and love of mother; our heart may have become hard, our eyes dry, our soul sterile on account of life's many vicissitudes; but when we think of *mother* the heart throbs, the soul regains its sensitiveness, our eyes their tears. The greatest affliction of the poor waif, is the thought that he cannot remember his mother to brighten his lonely hours through life. In Mary we have a mother who has all the instincts of our earthly mother, but in much greater degree. She loves us most dearly. Do you remember all that she suffered during the Passion of Christ? Why did she endure all so patiently; why did she never utter a word of complaint? Because his agony and death were necessary to redeem us; because she loved us. Even now her greatest solicitude is to see us happy. Behold! Her kind face is benevolently turned toward us, her hands are joined in prayer—a prayer, perhaps, she is addressing to her Son for you. She calls you; come ye to the altar. From its humble hiding place gather the sweet and lowly violet and bring it to her. She loves modesty. Many are the dangers by which we are surrounded, many the evils amidst which we find ourselves, but if the Immaculate Virgin is with us we need not fear. During the remainder of this month let us all, dear children, sing the praises of the purest of maidens, the best of mothers. Let all ages, childhood and boyhood, youth and maturity, unite in exalting the grandeur of this mirror of eternal perfection. Let the earth vie with the heavens, the mortals with the immortals, and thus make the whole universe resound with the beautiful litany of our dear Queen of May.

YOUR FRIEND.

TWO BOYS' CAREERS.

Twenty years ago there were two boys in my school class, bright, lively fellows, who interested me very much; only one of them made me sometimes feel anxious. I often found him out evenings in company with young rowdies. When I asked him how it happened, he used to say he was only out on an errand; the boys spoke to him, and he could not help speaking, he was sure. Perhaps that was so, still it made me uneasy. I once said to his mother:

"Is not Willie out of nights too much?"

"Willie out nights! Oh, no; Willie does not go out nights."

The other boy whose name was Arthur, I never met among the rowdies. His evenings, I am sure, were spent at home. I always found him studying his lessons, or reading with his sister, or amusing himself at home.

That was twenty years ago. Both boys had begun to show which way they were leaning, and how their tastes inclined them. Twenty years will show it plainer.

The other day I heard of Willie. Somebody met him in Chicago.

"What is he?" I asked.

"A good-for-nothing, certainly, if not worse," was the answer; "a shabby, idle, drinking fellow, whom nobody wants to employ."

"Oh, I'm sorry to hear it—sorry, but not surprised. I wonder where Arthur is!"

"Arthur! Why, don't you know, he has just been taken into partnership with that old firm where he served his time? They could not spare him, so they had to take him in."

"Good!" I said. "It is just wha I should have expect. He learned right."

The poor will learn of our Lord that true wealth consists in loving and possessing Him.

THE BATTLE OF THE HOE.

By Dora Read Goodale.

War is in the garden,
If all I hear be true;
A thousand thousand slender stalks
Are daily prickling through.
See! they stand on every han!
And up and down the rows;
There's danger in the signal, boys—
Bring on the gallant hoe!

The hoe is strong and lusty,
All of steel and oak,
And half a hundred saucy blades
Are routed at a stroke.
But thick and fast, and first and last,
The silent armies grow,
While many a pleasant furlough, boys,
Is granted to the hoe.

War is in the garden,
A thing we all deplore.
Right firmly is the grass intrenched,
The weeds are to the fore.
Then at it with a will, boys,
And march against the foe,
Or see the rebel banner wave
In triumph o'er the hoe!

I find it easier and easier to worship Christ in the Tabernacle; do I therefore find it easier and easier to serve Christ in my neighbor? For if not, I am making no real progress at all. I am not advancing, that is to say, along the whole line: I am pushing forward one department of my life at the expense of the rest; I am not developing my Friendship with Christ; I am developing, rather, my own conception of His Friendship (which is a totally different thing), I am falling into the most fatal of all interior snares.—Monsignor Benson. . . .

A writer tells the story of the rose of Jericho; how it flourishes despite lack of all things wherein plants delight—in the hot desert, in the rocky crannies, by the dusty wayside, in the rubbish heap. Even more, the fierce winds tear it from its place, and fling it far out upon the ocean; and there, driven by the storms and tossed by salt waves, it still lives and grows. So should we grow in any and all circumstances; nothing should be allowed to crush us. Live near the heart of Christ, and the world's power will not hurt you.

Modesty is that feeling by which honorable shame acquires a valuable and lasting authority. —*Cicero.*

UHL'S JELLYLINE
If you wish a household friend that beautifies the skin and heals a burn, cut, bruise or sprain, ulcer eczema, rough or chaffed hands, have JELLYLINE. Hundreds of testimonials recommending JELLYLINE for the past 20 years sent on request. Price $1.00 by parcels post, 8 oz. jar. Agents wanted everywhere.
C. J. UHL, Sole Proprietor
21 E. Van Buren St. CHICAGO, ILL.

PATENTS PROCURED AND SOLD. Easy terms; careful, conscientious work; advice Free; new Book Free; correspondence solicited; highest references; send sketch Today.
H. J. SANDERS, 101 Chilly Block Chicago, Ill.

To Readers of the Sunday Visitor.
SEND 16c IN STAMPS
and receive a copy of
"My Rosary"
A BEAUTIFUL SONG
Words by Rev. Father Geo. Heldmann
Music by Barnie G. Young.
Address B. G. YOUNG MUSIC CO. Two Copies for 26c. Hammond, Ind.
Some who have ordered our song failed to send address.

WANTED—Good Catholic Farmers
To settle in Missippi County, Arkansas. This is the richest land in the country, known as the land of two crops. Best land for corn, cotton, alfalfa and live stock. Climate mild. Fine track of land near town with Catholic church, and school will soon be erected. For further information address Rev. Joseph Meehan, Osceola, Ark.

VENTRILOQUISM
Taught Almost Anyone at Home. Small cost. Send today 2-cent stamp for particulars and proof. O. A. Smith, Room 110, 873 Bigelow St., Peoria, Ill.

Miscellaneous

WOMAN.

You say that you are but a woman—you
Who are so very wonderful to me.
You tell me there is little you can do,
Little indeed that all the world can see.
There are no battles on the open plain
That you can fight, as I, a man, can fight;
But—who shall say your life is lived in vain—
If all my darkened days you have kept light?

Oh, little woman-heart be glad, be glad
That you are what God made you! Well I know
How you have nerved me when the day was sad,
And made me better—yea, and kept me so!
Be very glad that you, in your white place,
Your little home, with folded hands, can be
A silent influence to whose source I trace
The little good there ever was in me.

To be a woman! Is there any more
That you have need to be from day to day?
How wonderful to have your heart, your store
Of purity and goodness, and to say,
"One that I love is nobler since I came;
One that loves me is better for my sake."
A woman! Oh, there is no greater name
That ever on the mortal tongue shall wake!

—*Charles Hanson Towne.*

QUESTION OF STANDARDS.

Standards—there is the difficulty.

You want a house built, not a hen-coop, nor a barn, nor a pigsty. You want to live in it, to eat in it, to sleep in it, to die in it. That is a house—that is what you want—so you build it. Around comes your neighbor, he looks it over and says it's all right, but inquires where is the pig? You remark, that this is a house that you intend to live in—the pig is in his sty.

"Oh," laughs the broad-minded neighbor, "but you are not up-to-date, you are not humane. My pig is a great companion. We keep him nice and clean and we have taught him to eat with us, and our hens are so clever. One of them has learned to sit on my shoulder and pick from my plate. You are behind the times, sir. No house nowadays is without its pig and its pet poultry. Once you get used to them, you cannot eat without them. They make you laugh, and that is good for digestion."

"I want a house, sir," you coolly answer, "and I have one. When I need pigs and hens for society, I shall go back to the woods and become a decent savage."

Now let us compare. You are a Catholic. You need to know the principles of your faith, to learn how to defend your rights, to expose the lies and calumnies against you and your faith, to understand what your Christian duties are. For all this, you want a Catholic paper. You subscribe, you get it, you read it. In comes the ubiquitous neighbor. He is up-to-date. He sees your paper, takes it up, turns it over, glances hurriedly at the editorial page, flashes down the Catholic news column, passes rapidly, without even reading the refutation of anti-Catholic lies and calumnies, and turns hurriedly to the last page, a look of disappointment on his face. He puts it down and asks: "Where is the joke column? I love jokes, they are so funny to tell, and then, you know, I think a paper is so interesting when it gives you good, peppery news, all about what's going on,—suicides, the divorces. Why, no paper is worth reading without them. These Catholic papers ought to be more up-to-date. I always like the joke column and the breezy gossip."

"But," you say, "there are plenty of them. What I want in my Catholic paper is an antidote to the vile anti-Christian press. I want to know something of religious interest, something to keep me clean and strong and true to God and the Church amid the babel of murders and suicides and divorces, and, above all, amid these lies against the interests which are dearer to me than life. And I want my children to be protected and warned and to know that which will save them in this universal shipwreck of ideals. When I do not want these things, when I look only for the records of vice and evil, and wish to revel in the slanders against God and His Church—neighbor, hear me—then I shall go out and join the howling bands of anarchy, which created these foul sheets and which support them. I am a Catholic, and this Catholic paper suits me, because, and simply because, it is Catholic."

It is the same story—the man who eats with pigs ought not to build a house. The Catholic who must have his joke and his scandal, but who has no interest in his faith, cares not that it is calumniated, misrepresented, sneered at, puts into the hands of his children the foulness of an infidel press, and with an air of the foolish superiority of the man with the pet pig and hen, asks us to be up-to-date, that man is not only not a Christian, he is uncivilized. It is all a question of standards. The habit of a vicious press has corrupted his mind. The Catholic journal will not, cannot debase itself, for a vicious popularity. It must begin at the beginning and undo the bad taste for bad papers, but it must, if true to its mission, keep to its own standards. A house cannot be a pigsty.—*The Pilot.*

ONE ON DR. BOLES.

Saturday hand-bills were passed over the city announcing that Dr. Boles of Marion, Ill., had engaged the auditorium for a week and would deliver a series of lectures in which he would discuss Catholicism. Immediately Service Director Ruff was called by a number of Catholics and told that the lectures were to be anti-Catholic, and they protested against the use of a city building for such purpose. Director Ruff told them that he had been mislead as to the character of the meetings and he immediately cancelled the lease.—Canton, Ohio, Daily News, April 29, 1913.

AN UNSATISFIED HEART.

A Catholic lady, wearing a beautiful medal of the Immaculate Conception, went into one of our big department stores recently, and approaching a counter asked one of the many women clerks to wait upon her. The clerk noticed the beautiful medal on the Catholic woman's breast and said:

"What a lovely medal! you are a Catholic, I suppose," and the lady replied:

"Yes, and this is the medal of the Immaculate Conception. It is my feast day, for I was born on December 8th, and I bear the name of our Blessed Lady."

The clerk sighed and said: "How comforting your religion seems to be! I am not a Catholic, but I am having my only child, a little daughter, educated in a convent and brought up a Catholic, although all my people are Presbyterians and my mother is bitterly opposed to my bringing up my child a Catholic."

"Then why do you do so?" asked the lady.

"Well, I'll tell you why," replied the clerk. "When I was a child I wanted to talk to some one that could understand the heart of a child, but no one seemed to understand me. Then I grew to womanhood and had many sorrows and trials which I dared not tell to anyone, and oh, so many, many times, before my little girl was born, I used to wish that I could go to a priest and talk over with him all that was in my heart for no one seemed to know or understand, and I could not speak to my friends for they would only have laughed at the longings of my soul. Only a priest would have understood and could have advised me, but I was afraid to go lest I would be so severely criticised, but when my little girl came I said to myself 'she shall never go through life as I have gone with no spiritual director to guide and advise her,' for I know from my own sorrowing experience that there are longings and aspirations in every human heart which only a priest of God can comprehend and sympathize with, and so my little girl shall have what all my life my heart has longed for, the spiritual direction of a Catholic priest."

The lady with the medal said to her: "I am sure that you, too, will some day become a Catholic, for it seems to me that God surely is calling you else you would not have such a heart hunger for His Holy Church."

"Oh, I hope so," replied the clerk.

And so we will hope and pray that when her little child receives her first Holy Communion that the longing of her mother's heart may be satisfied at the same celestial banquet where "The heart of Christ and the Christian meet: there, and only there."

"Nearer to God, His will to serve,
Spirit Divine, my spirit draw:
Inflame my heart with love and awe,
From sinful thoughts my soul preserve!
Lord God, uplifted by Thy might,
My faltering courage waxes bold
To front all ills that life may hold;
O Christ, my Love! O Christ, my Light!"

—*St. Catherine of Sienna.*

ALMS.

We minister to Christ when we relieve the poor. He abides in the Eucharist to receive our adoration and to become our nourishment. He abides in the poor to excite our compassion and to be fed by us in our turn. Happy the man who gives alms to Jesus Christ, but wretched is he who refuses to assist Him.

What we give to the great ones of the earth may mostly be considered as forfeited; but what we present to God is always attended with advantages: He gives it back with interest; He repays with liberality the crumbs that are given for His sake; His rewards are laid up even for the cup of water. Play, luxury and debauch have ruined innumerable families, but alms have impoverished no one.

Men at the day of judgment shall be accountable for their alms; but what answer shall the unfeeling rich make when the poor shall accuse them? When Jesus Christ Himself shall reproach them with their insensibility? "Depart from Me ye cursed into everlasting fire, for I was hungry and you gave Me not to eat; I was naked and you did not clothe Me, etc." A heart that is hard to the poor is the heart of a reprobate; but on the contrary, a soul that is truly charitable is a soul predestined. And what can our judge say against us when He shall see our clothes on Himself—when He shall see our bread and our money in His own hands? We may approach this awful tribunal with confidence provided the poor be our advocates.

Say nothing good of yourself; you will be distrusted; say nothing bad of yourself; you will be taken at your word.—*Abbe Roux.*

Modesty is to merit, what shades are to the figures in a picture: it gives it strength and beauty.—*De La Bruyere.*

CATHOLIC : TOWN
$5.00 down and $5.00 monthly buys a lot in exclusively Catholic town, Celeste, in the hills of beautiful Southern Alabama. Lots $75.00 and up. Winter homes, health resort, fine investment, excellent business opportunities. No interest, no taxes.
Catholic Colony
Duck and Fig Farms
Series No. 1 consisting of fig orchards sold out. Series No. 2 comprises 500 combination five acre duck and fig farms, adjoining Catholic town Celeste. $25.00 down and $10.00 monthly. No experience necessary. Expert direction. No failure. Splendid profits. Sure income. Write today for references and full particulars on lots or farms, to
Gulf Coast Fruit Farms Co.
Knights of Columbus Building
106 St. Joseph Street, Mobile, Ala.

BUNIONS AND CORNS
Don't suffer. Send only 25c. Get Jester's Cornine." Brings instant relief from bunions, corns, etc. Dainty, clean, efficient. Satisfaction guaranteed or money refunded. Send now—Today.
J. C. JESTER & SON, Dept. 3
120 South State Street, Chicago, Ill.


98c POSTPAID Guaranteed For Five Year
Gentleman's size, stem-wind and stem-set Watch. Send postoffice money order for 98c and watch will be sent to you prepaid; also catalogue of higher grade watches. Remember we will gladly return your money if you are not perfectly satisfied. Send in your order today.
WEISS WATCH CO., (Not Inc)
1354 Bryn Mawr Ave., Chicago

After Dinner Story

HIS FIRST SWEETHEART

Fernando J. Borey.

The lobby of the Union Hotel was nearly deserted when Maurice Jerome came down from breakfast. Three men were sitting in a group at one end of the room and two others were writing letters. He found a comfortable seat in one of the luxurious leather chairs in front of the fireplace, and lighted a cigar, then he opened a letter which the clerk had handed him when he passed the desk.

As he went over the three well written pages the usual genial smile came to his face, and the two last lines especially seemed to please him—"We are both in fine health and happy, but anxious for your arrival home. Lovingly, Helen and Baby."

"God bless them," he said to himself. "I am glad they are well. They are lonesome and so am I, but such is the life of a traveling man. It's two weeks now since I left home and another week must pass before I can get back to them." He looked out through the large plate-glass window and noticed it was beginning to snow and a strong cold wind was blowing.

The past week had been a strenuous and tiresome one, the walk to early Mass on this Sunday morning, the sight of the bitter storm raging outside and the warm fire before him, all tended to make him feel drowsy. While he watched the frolicsome tongues of flame and the pretty smoke rings as they quickly disappeared up the large chimney, everything about him seemed to be undergoing a change. It was puzzling at first, but soon a dim outline could be seen and little by little the picture developed until it became clear and complete. "Sure enough," he was saying in his dream, "it's the same old room, the same old-fashioned hanging lamp, the same table. Ah yes, I hear Agnes playing the old time melodies; how sweet, how beautiful. Mother!" he exclaimed, and the sound of his voice awoke him.

This short dream brought to his memory all the happiness of a winter evening about five years before when he and his mother sat listening to the music which came from an adjoining room in the old farm home. It was his sister Agnes who was playing the little organ in accompaniment to the voice of a robust young farmer at her side to whom she was betrothed. The music they produced was far from perfect, still it was pleasing to those who enjoy old time songs, sung in the old time way.

Maurice looked up at his mother and saw tears in her eyes. He drew his chair near hers in such a position as to be hidden from the view of the musicians and said to her, "They are happy, Mother."

"Yes, indeed," she replied, "may God ever keep them thus. I hope all my children are as happy as they."

"They certainly are Mother. How could you think otherwise? Raymond is now happily married with one of the best girls in the country. Cecelia has found a most happy vocation in the convent and as for myself, well, I couldn't wish for anything more than I have to make my life cheerful."

"I am glad to hear you say it, Maurice. I know your life is cheerful, but I was just thinking—" She hesitated and he asked her to go on. "I was just thinking that perhaps you might be a little lonely at times, now that all the others have embraced their life vocations. You are the oldest and yet you have never so much as kept company or manifested an inclination for any life-calling."

He understood well the sentiment of the good old heart. He gently lifted the wrinkled hand and held it tightly within his brawny palm. "Mother,' 'he said, "how much you think of others and how little of yourself. Don't you know that you would be alone if I left the old home now? It is true I am the oldest and I prayed long to know my vocation. As I watched the others follow me in years I detected their inclinations as they slowly unfolded and I saw them all faithfully answer God's call. I used to wonder at times, when my turn would come, but when Father died I understood why I had been left with you. God has given me a great blessing by allowing me to care for you after all the others have gone. I was the first child which He gave you and I will be the last to leave you. You are going to be my first sweetheart, Mother, and as long as it pleases our Heavenly Father to spare your life I cannot so much as think of another."

"God bless you, my boy," was all she said. She embraced him and went to her room to pray before the crucifix and thank God for the good and happy children He had given her.

Maurice had not the happiness of having her with him very long. The following winter the good soul went to its eternal home. Three years later he married a pretty, refined, German girl. He was prosperous, they owned a cozy little home and a baby soon came to complete their happiness. His work was mostly traveling for a large concern and it kept him away much of the time—which was the only thing he regretted—but he would often say: "There are so many things to be grateful for. I should gladly put up with some little trial."

He sat in the hotel that Sunday morning until he noticed the room was getting crowded with boisterous men, and looking at his watch, he started with surprise, "Almost time for luncheon," he said. "I must hurry and answer Helen and the baby. They are all that's most dear to me now; my old sweetheart is gone though not forgotten."

Sweet May hath come to love us,
Flowers, trees, their blossoms don
And through the blue heavens
above us
The very clouds move on.

—*Heine.*

Most of our misfortunes are more supportable than the comments of our friends upon them. —*C. C. Alton.*

FROM BOG CUTTER TO ARCHBISHOP.

(By Rev. Madison C. Peters.—Baptist.)

John J. Hughes, archbishop of the Roman Catholic Church, performed immeasurable service to our country during its most crucial period. His visit to England and France to assist the American government in its efforts to keep those nations neutral during the civil war, was one of the most important measures which brought victory to Mr. Seward's diplomacy.

John J. Hughes was born in Annaloghan, Ireland, June 24, 1797. He determined at 14 to be a priest. He had no friends. He was poor. His invincible determination for his high calling carried him through—but over what a road! Years of manual labor, with evenings devoted to study, through muck hauling, potato digging, canal excavating and mill work in Ireland, and through porterage at wharfs, stone breaking and gardening after his immigration to America.

He was 20 years old when he arrived in New York, poor and ignorant. On $7.00 a month he saved money and secured a tutor. But he wanted more education. He walked the greater part of the way from New York to Baltimore, hoping in some way or other to secure a scholarship in the Catholic college at Emmitsburg, Md. He arrived weary, worn and torn. He was turned down. He found odd jobs and hung around the college hoping against hope. He had no money and there were no more free scholarships undertaken.

He refused to leave the college grounds, and the president put him at gardening. Now he had opened the door. He was as faithful a laborer as he was enthusiastic for studying. And finally the college doors opened to the suppliant. The discipline of poverty graduated as fine a character as genius had graduated a scholar.

After a short service in a little country church he was sent to Philadelphia, where his love for his fellowmen endeared him to all. He joined forces with every forward movement that worked for a higher civilization. At 40 he was bishop of New York, moving the city with his impressive eloquence. And at fifty-two he was made archbishop.

His spiritual zeal was characterized by his recognition of a common brotherhood among men. Alongside Henry Ward Beecher and Bishop Simpson stood Archbishop Hughes in those dark days when the union cause seemed most hopeless. Beecher's prodigious service for the union in England was matched by the labors of Archbishop Hughes in France.

The heart of this Irish immigrant went out patriotically to America as it did in loyalty to his Church. Lafayette, Pulaski, Kosciusko, Charles Carroll, John J. Hughes, Phil Sheridan and hundreds of thousands of others, equally worthy of mention, are denials of the foolish assertion that Catholicism is in conflict with republican institutions.—*Milwaukee Sentinel*, May 2, 1913.

C. E. Boughlor, Esq., editor of *The Sheboygan Press*, thus characterizes *The Menace* in his issue of February 15: "A more contemptible publication, to our way of thinking, is not sent out. It does not attempt to build up, but it wants to tear down. It does not confine itself to truth, for on several occasions it has been challenged to prove the truth of some statement made in its columns and has utterly failed to do it."

The act of meditation may be exercised at all hours, and in all places; and men of genius, in their walks, at table, and amidst assemblies, turning the eye of the mind inwards, can form an artificial solitude; retired amidst a crowd, calm amidst distraction, and wise amidst folly.—*Disraeli.*

Noble by birth, yet noble by great deeds.—*Longfellow.*

Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

How much money does it take to make a retreat at the convent?

Possibly sufficient to pay for board and care.

How much does it require to enter the Franciscan Convent?

Whilst those who are able to supply a small dowry are expected to do so, no one would be barred who could not give anything.

Does God upon giving a person the grace to lead a virtuous life favor them with heavenly images?

No.

Is it wrong to talk about a neighbor's faults if they are spoken of only in the presence of one's own family, and they will never be published farther?

Yes, it is wrong to reveal them to anyone who holds a good opinion of such neighbor.

If a member of the family has a violent temper and is so self-willed that he becomes more obdurate after correction, is one supposed to leave such a person have his own way?

Such a one should not be corrected when angry, but reasoned with kindly, when in good humor.

What is a Novena and how can you make a Novena? and what prayers should one say?

The term "Novena" is derived from the Latin word "Novem," which means "nine." It is usually a prayer or good work repeated daily for nine days, and offered for some special intention. It is kept in imitation of the nine days which the Apostles spent in prayer after the Ascension, whilst awaiting the coming of the Holy Ghost. The prayers may be of one's own selection, but should be directed to that Person of God or to that saint in whose honor the Novena is kept.

What was our Blessed Mother's surname?

It is not given in the Bible. The Holy Scriptures mention her parents' first names only: They were Joachim and Anne.

When a person is in a dying condition, has lived away from the Church for several years, did not ask for the priest during his illness, is unconscious for several hours before death—is his soul able to turn to God with love and true contrition, although being unconscious to everything around? He had numberless Masses, Communions and prayers offered for his salvation. Is it permissible to have Mass celebrated for such a one?

Whilst it does not appear from your narrative that the person in question repented, it would certainly be in God's power to supply the grace whereby he might be aroused to perfect supernatural sorrow; and it would be proper to pray for such a one and have Masses said for him.

Has a priest the power to damn a person? If so, under what circumstances?

No, he has not, under any circumstances; and surely would not, even if he had the power.

I would like to know why it is that we call our Pope, Pius X., and why a Catholic can't be President of the United States?

The one who is elected to fill the chair of Peter has the privilege of selecting a name. During the past century we had Pius VI, VII, VIII, and IX; also Leo XIII. When Cardinal Sarto became Pope, he selected the name of Pius, and because nine incumbents of the Papacy had borne that name before him, he had to call himself Pius X. The same policy has been followed by Kings and Emperors. A Catholic could be President of the United States if he secured the nomination and election. Catholics have never tried very hard to secure a Catholic President; the Church is not in politics. We are satisfied to receive a square deal from those in office.

Where in the Bible do you find the word "Pope"?

Where in the Bible do you find the word "Bible"?

Where in the Bible is the word Purgatory mentioned?

Where in the Bible do you find the words "Protestant," "Incarnation," "Trinity"? The Church merely gave a title to the one who occupies Peter's place, and a name to the place of temporal punishment.

Where and when did Christ appoint Peter as first Pope?

Read Matt. XVI, 18, 19; Luke XXII, 31, 32; John XXI, 15, 17.

Is it wrong for a leader in a church, be he either Protestant, Catholic, or Mormon, to take the name of God in vain, get drunk and commit adultery?

Surely it is—very wrong.

Will you please tell me if it is wrong for young girls and boys to partake of kissing games at a party?

It is not the proper thing.

Can a Catholic girl be bridesmaid for a Protestant friend, both of the contracting parties being Protestant?

It may be tolerated.

Kindly explain the meaning of the Beatitude "Blessed are the poor in spirit, for theirs is the kingdom of Heaven."

One is poor *in spirit*, who is humble; he is also poor in spirit, who, even if he have much of the world's goods, cares more for things spiritual and for God's favor than for his wealth.

As Adam and Eve had only two sons, Abel and Cain, and Cain slew Abel, where did Cain get his wife from? If he got her from some other land how did she get there, for God only made two persons?

You are in error. Adam and Eve had many sons and daughters (Gen. V, 4). To preserve the unity of the human race, it was necessary for God to permit brothers to marry sisters for a brief period.

Do you know the name of a magazine devoted to the Rosary, and where is it published?

The "Rosary Magazine," Somerset, Ohio.

If one is engaged in purely mechanical work where it is possible to use the mind in praying, would one obtain the merit or the indulgence for saying the Rosary, if he did not have the beads in his hands?

The merit of the prayers would be gained, but not the indulgences of the Rosary.

Will you please answer through the "Visitor" how it is that the Irish may exclude St. Patrick's day from Lent? There is an Irish society in this city that gave a dance on St. Patrick's night. It seems a very poor example to give Protestants, especially since the day fell in Holy Week. St. Joseph's day was postponed. He surely is a greater saint, and I don't think St. Patrick would be offended if his feast was also postponed.

The Church observance of the Feast of St. Patrick was also postponed this year, the same as that of St. Joseph. It was wholly out of place for a society to hold a dance during Holy Week. We had the opportunity of scanning many newspapers during the week preceding March 17, and were pleased to note no mention of a St. Patrick's celebration, other than a Mass and sermon in the morning, and lectures or patriotic celebrations in the evening.

Can the Pope or Bishop annul a marriage that was contracted between a Catholic and non-Catholic which was performed before a squire?

Not if the marriage was acknowledged as valid at the beginning. Such marriages are no longer held to be valid.

If the Catholic person joins the Church again after he has been granted a divorce from his non-Catholic partner, can he be married again in the Church before his former partner is dead?

It depends on the validity or nullity of the first marriage, concerning which the pastor of the Catholic party should investigate. The General Law of the Church requiring Catholics to be married by the parish priest before two witnesses was applied to our country at Easter, 1908. Theretofore a marriage between a Catholic and a baptized Protestant was valid, no matter who performed the ceremony.

If two persons that are not baptized, are married before a squire, and after a time get a divorce, and then one of the persons joins the Catholic Church, and is then baptized, can he get married then to a Catholic?

Under certain conditions, which it would take too long to explain. Confer with your pastor, because he would have to take up the investigation anyhow.



A Catholic Who Changed His Mind

AN AMERICAN CATHOLIC, about to erect a marble shaft in memory of his dead child, changed his mind on learning of the *Opportunities* to save the Faith to some one of the thousands of churchless communities in the West and South. He gave the cost of the shaft for a *Memorial Chapel.* It was built in a town where a colony of pioneer Catholics were without a church, and their children attending the Methodist Sunday School. Today that town has a Church, School and Resident Pastor. The giver of the chapel is, under God, chiefly responsible for the salvation of these children and the saving to the Faith of all. *If one soul saved gives joy to the angels, how they will welcome this man, and his hundreds.*

You Can Do Likewise. It does not cost even what he gave. We have built over six hundred chapels since then, so we know—about thirty of them for the same person. One Catholic lady gave enough to build *twenty-five*, herself. You can do much if you wish. Let us tell you how. Pope Pius X. calls this "an exquisite charity," and counsels you to help. Could your departed dear ones ask for a better memorial than a Chapel, working for them now that they cannot work for themselves? Write to us for information.

The Catholic Church Extension Society of the United States of America

1133 McCormick Building, Chicago, Ills.

The Catholic Church Extension Society, Chicago. Send me information about Memorial Chapels. Name ... Address ...

LIGHTNING PROTECTION

ROMAN CATHOLIC CHURCHES and Institutions, UNITED STATES and CANADIAN GOVT. Buildings, Corporation and City Structures, as well as residences everywhere, are protected with the ARROW SYSTEM. It is the highest type of Lightning Protection money can buy. Write for booklet and information to

ARROW CONDUCTOR CO., Chicago, Illinois

THE WONDERFUL LUMINOUS **CRUCIFIX**

Shines with a mystic blue light all during the night in the darkest room. Startling! Novel! Mysterious! Everlasting! AGENTS WANTED! Sample will be sent you, all charges prepaid, on receipt of $1.00. Special prices on dozen lots. Money back if not exactly as represented. PIONEER PORTRAIT COMPANY, Department 3, Chicago.

BOYS WANTED Who wish to work Saturdays and in spare time at home. COMMONWEALTH SUPPLY CO., 785 Bergen Street, Newark, N. J.

MUSIC—Free to advertise. Latest selections to musicians without price. Address INLAND MUSIC CO., Chicago.

Farms for Sale on easy terms, or for rent on shares

We join Iowa and crops have never failed.

160 acres, 3 miles from town, at .... $ 75 00
80 acres, 3 miles from town, at 80 00
137 acres, adjoining town, at 120 00

One-fourth cash, ten years time on balance.

Thos. Brady, Worthing, S. Dak.

KIN-PO

IS THE KEY TO

ELIMINATION OF POISONS and SYSTEMIC RENOVATION

No other remedy works as rapidly, efficiently and satisfactorily in conquering the DRINK, DRUG, and TOBACCO Habits as KIN-PO, and its distributors guarantee results.

KIN-PO is a Home remedy and can be taken by one of the family without fear of present or after ill effects. It contains no opiates, apomorphine, atropine, pilocarpine chloral or bromides.

KIN-PO appeals to the one who is looking for a safe, easy, certain method of ridding one's self of a health and peace-destroying habit.

FATHER HENRY R. FORKENBROCK [whose original letter is on file in our office] writes thus of KIN-PO.

Waterloo, Iowa, Jan. 8, 1913

Gentlemen:

"I am writing you this letter in acknowledgment of the wonderful action of and the great benefits derived from your Kin-Po remedy by friends and acquaintances of mine, who employed your medicines in cases where the drink habit had secured complete mastery, and in a few hours experienced a complete transformation in their conditions.

"From skeptics they have been converted into warm and ardent supporters of the Kin-Po remedy, and I can now unhesitatingly recommend its use in all cases where sobriety is desired in the shortest possible time at the smallest expense and without danger of bad after effects, to say nothing of the satisfaction in knowing that such a blessing has been conferred upon suffering humanity.

With kindest regards, believe me.

Very cordially yours

Father H. R. Forkenbrock."

KIN-PO will be forwarded to any address, in plain wrapper, postpaid, on receipt of price—$2.00. Accept no substitute, but address

KIN-PO, 713 East 35th Street CHICAGO Douglas 2797

CHURCH LOANS

A syndicate of Catholic bankers in Holland would take Church Loans at 5%, according to terms to be agreed upon later on. Satisfactory security and approval of diocesan bishop is required. For information, address: THE FIRMA VAN LOON, Steenbergen, Holland, Europe.

To Readers of the Sunday Visitor.

SEND 16c IN STAMPS and receive a copy of

"My Rosary"

A BEAUTIFUL SONG

Words by Rev. Father Geo. Heldmann. Music by Barnie G. Young.

Address B. G. YOUNG MUSIC CO. Two Copies for 26c. Hammond, Ind.

Some who have ordered our song failed to send address.

St. Mary's Mission House, Techny, Ill.

Boys and Young Men

Who wish to become priests and to labor for the conversion of the poor heathen, may learn on application the conditions and requirements of candidates for joining the Missionary "Society of the Divine Word." Address

St. Mary's Mission House TECHNY, ILL., or Sacred Heart Mission House GIRARD, PA.

UHL'S JELLYLINE

If you wish a household friend that beautifies the skin and heals a burn, cut, bruise or sprain, ulcer eczema, rough or chaffed hands, have JELLYLINE. Hundreds of testimonials recommending JELLYLINE for the past 20 years sent on request. Price $1.00 by parcels post, 8 oz. jar. Agents wanted everywhere.

C. J. UHL, Sole Proprietor

11 E. VAN BUREN ST. CHICAGO, ILL.



"RANGER" BICYCLES

FACTORY PRICES

10 DAYS' FREE TRIAL

TIRES

Rider Agents everywhere are coining money selling our bicycles, tires and sundries. Write today.

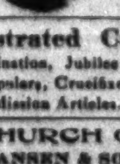
MEAD CYCLE CO. Dept. D24 CHICAGO

Combination Rolled Gold,

FIRST COMMUNION and SCAPULAR LOCKET

Postal Prepaid $1.00

A very neat design of Our Lord and St. John on the front side of the locket, and the reverse plain to be used for monogram if desired, on the inside the of the locket there is a Scapular medal on one side and a place for a picture on the other side.



Postal Prepaid $1.00

This Locket can also be had in just the plain Scapular Locket without the picture of St. John and Our Lord on the front.

His Highness, Pope Pius X, sanctioned the use of the Scapular medal, Dec. 16th, 1910

Write For Our Illustrated Catalog, No. 100

which contains Wedding, Ordination, Jubilee and Birthday Presents, Rosary, Prayer Books, Scapulars, Crucifixes, First Communion and Mission Articles.

THE CATHOLIC CHURCH GOODS HOUSE

D. B. HANSEN & SONS

3320 W. Lake Street. CHICAGO, ILLINOIS

OUR SUNDAY VISITOR

Issued Weekly by the
CATHOLIC PUBLISHING COMPANY
Huntington, Indiana

REV. JOHN F. NOLL, EDITOR.

Entered as second-class matter May 3, 1912, at the postoffice at Huntington, Indiana, under Acts of March 3, 1879.

Subscription Price .....50c the year
(In Advance)

SUNDAY, MAY 25, 1913.

Apostolic Delegation, 1811 Biltmore St., Washington, D. C.
April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto,
✠ "JOHN BONZANO, Archbishop of Melitene,
"Apostolic Delegate."

Fort Wayne, Ind., March 29th, '12

Dear Rev. Father:

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is a truly apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be more than remarkable.

Wishing you God's abundant blessing on your work, I remain,
Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Ind.

CANTON, O., MINISTERS FAVORED ANTI-CATHOLIC LECTURE.

It seems incredible that, in our day, Christian ministers, who pretend to represent the "Prince of Peace," and a God of love, should openly encourage a lecture directed against the largest body of Christians in their city. But this is what the preachers of Canton, Ohio, have done.

Dr. Boles, lecturing under "Menace" auspices, had secured the city auditorium for an anti-Catholic tirade. But after Service Director Ruff, Protestant, learned what would be the character of the lecture, he forbade the use of the auditorium. Thereupon members of the Ministerial Federation met in the Y. M. C. A. quarters and arraigned the city administration. A Rev. T. P. Bolliger expressed himself as follows:

"We regard it as decidedly poor taste for a city administration which has previously leased the auditorium for prize fights, which are repulsive to most decent-minded persons; for religious debates, in which at least one side is contrary to the convictions of many persons present; for meetings of all kinds of political parties, and for holding moving-picture shows every Sunday in direct violation of the laws of Ohio, to put such a 'spiel' as Service Director Ruff put up.

"The auditorium should be the property of all the people of Canton and should be open to all. If the Catholics want to rebut any anti-Catholic arguments, not a Protestant minister in Canton will make an objection. The auditorium was contracted for by Rev. Boles, the money had been paid for the use of it and a receipt had been given when the contract was broken by former Service Director Ruff who said that it was contrary to public policy to lease the auditorium for such a purpose."

The city auditorium, towards whose erection all citizens were taxed, should surely not be rented to anyone for an unprovoked attack on any religion. Dr. Bolliger states that "if the Catholics want to rebut any anti-Catholic arguments, not a Protestant minister in Canton will make an objection." No Catholic priest would ever think of renting a public hall for the express purpose of attacking one of the Protestant religions. Those who boast of their tolerance are often the very intolerant ones. Boles should not be allowed to speak anywhere; he has a few "cut and dried" lectures, built out of "Menace" material, which he disgorges before any bigoted audience, from which he sees a good "silver-collection" forthcoming. A man is best judged by his connections. Boles is connected with the "Menace," which the Niagara Falls Journal says is "an insult to American intelligence;" "which," says the Alton, Ill., Journal, "any fair man, Protestant or infidel, will avoid, as he would a thing unclean;" and which, according to Rev. L. M. Haughwout, of Meadville, Pa., "is a mosaic of deliberate falsehood, a plain appeal to fanaticism, and does irreparable injury to the cause of religion."

For Information Concerning A Safe Investment
Write to Rooms 1617-18 Williamson Bldg., Cleveland, O.
No Speculation. Best of References.

PATENTS PROCURED AND SOLD; Easy terms; careful, conscientious work; advice Free; new Book Free; correspondence solicited; highest references; send sketch Today.
H. J. SANDERS, 191 Cheltenham Block Chicago, Ill.

The wealthy will learn to despise riches near Him, Who, while Master of all things, did not find a stone upon which to rest His head.

Short Talks on the Calendar ---Civil and Ecclesiastical

VIGILS, EMBER DAYS, OCTAVES.

The word vigil is from the Latin *vigilare, to watch, wake,* and originates from the custom of the ancient Christians who prepared themselves for every feast by spending the previous night in prayer, meditation and scriptural reading. They usually were fast and abstinence days also. Not infrequently Mass was celebrated in the evening, before the Vespers of the following day. In the morning the faithful would leave the church and gather in neighboring places before returning to the church for the solemn morning services. This gave rise to serious abuses. The synod held at Rouen in 1231, prohibited all vigils except those before the patronal feast of a church. Gradually the nocturnal observances were substituted by the fast and evening Vespers. The fast before a feast, however, is of great antiquity. The fast on Christmas Eve is mentioned by Theophilus of Alexandria (412), that before the Epiphany by St. John Chrysostom (407), also that before Pentecost. With us only the older feasts have vigils; even the feasts of the first class introduced after the 13th century (Corpus Christi, the Sacred Heart) have no vigils, except the Immaculate Conception, which Pope Leo XIII (30 Nov., 1879) singled out for this distinction. The number of vigils in the Roman Calendar besides Holy Saturday is seventeen, viz., the eves of Christmas, Epiphany, Ascension, Pentecost, the Immaculate Conception, the Assumption, the eight feasts of the Apostles, St. John the Baptist, St. Laurence, and all Saints. Some dioceses and religious orders have particular vigils, e. g., the Servites, on the Saturday before the feast of the Seven Dolours of Our Lady; the Carmelites, on the eve of the feast of Mt. Carmel. In the United States only four of these vigils are fast days: the vigils of Christmas, Pentecost, the Assumption, and All Saints. The vigils of Christmas, the Epiphany, and Pentecost are called major vigils, the others minor or common vigils. If a vigil falls on a Sunday it is kept on the preceding Saturday (F. S. Holweck in Cath. Enc.). *Ember Days,* Latin, *Quatuor Tempora* (four times), are days of fast and abstinence and occur at the beginning of each season. They were first prescribed for the universal Church by Pope Gregory VII, (1073-85) for the Wednesday, Friday and Saturday after December 13, (feast of St. Lucy) after Ash Wednesday, after Whitsunday, and after September 14, (feast of the Exaltation of the Cross).

In the time of Pope Gelasius (492-496) the Ember Days were known only in Rome, but St. Augustine brought them into England, St. Charles Borromeo into Milan; Spain adopted them in the eleventh century. The Roman pagans prayed to their gods for a bountiful harvest in June; in September for a rich vintage, and in December for the seeding. The Church, in order to more easily convert these heathens, sanctified and adopted these practices and through the lessons and prayers of the liturgy on these days urges the faithful to thank God for His gifts, to make good use of them and promises a bountiful harvest for those that serve God.

Octaves—Gavanti and other liturgical writers have tried to prove that the *octave* or prolongation of a feast to its eighth successive day is of Apostolic origin, but their arguments are not at all conclusive. The first Christian octave known to history is the dedication of the Churches of Tyre and Jerusalem, under Constantine, which lasted eight days in imitation of the dedication of the Jewish Temple. After the fourth century we find the octave mentioned frequently by the Apostolic Constitutions, the sermons of the Fathers and the Councils. At present the following feasts have an octave: Christmas, St. Stephen, St. John the Apostle, Holy Innocents, Epiphany, Easter, the Solemnity of St. Joseph, Spouse of the B. V. and Universal Patron of the Church, the Ascension, Pentecost, Corpus Christi; the feast of the Sacred Heart in some dioceses where it is the titular feast of the Cathedral church as in the dioceses of Helena and Davenport, St. John the Baptist, SS. Peter and Paul, St. Lawrence, the Assumption, the Nativity of the B. V. Mary, All Saints and the Immaculate Conception.

Readers Speak to Readers

Davenport, Iowa,
No. 411 Bridge Ave.,
May 8, 1913.

Rev. John F. Noll,
Editor "Our Sunday Visitor."

Dear Rev. Father:

I am a subscriber to your paper, and enjoy the good reading matter it contains. It came this morning, and in glancing over the letters I became interested in one by an invalid, Miss Veronica T. Burton, residing in Arnold, Pa. She speaks of the following books which she would be delighted to get. They are:

1. Life of Blessed S. M. Grigon De Montfort, by a secular priest, two volumes.
2. Life and Select Writings by Blessed De Montfort, by a secular priest.
3. True Life of Mary's Child.
4. The Year of Mary, by M. Menghi D'Arville.

If she has not already obtained them kindly let me know the price of the different volumes and if you have them for sale and could send them to her.

I am not wealthy, yet if they are within my reach I may be able to make her a present of one, or more and perhaps all four. Also what it would cost to send them from your place to her home. Kindly let me know at your earliest convenience, for I would be pleased to brighten her days in bed. I thank the Lord I am up again; I have been in bed with rheumatism and my sympathy goes out to Miss Burton who is bedridden ten years. Respectfully,

AGNES KOCH.

Several others also asked for permission to pay for one or more of the books.—Ed.

THE FIRST UNKIND LETTER WE HAVE RECEIVED.

(The following communication came from Cincinnati, with a request that we publish it. Those who are not acquainted with German will be able to infer what is the gist of the letter from the Editor's replies to the several paragraphs.)

Cincinnati, O., 5 Mai, 1913.

Hochw. John F. Noll,
Huntington, Ind.

Hochwuerdiger Herr:

CINCINNATI. Da ihr Name ein deutscher ist, so gestatte ich mir auch in dieser Sprache zu Ihnen zu reden.

EDITOR. My father was born in Fort Wayne, Indiana, of German parents and my mother in London, of Irish parents, so I presume my composition is a mixture of German and Irish.

CIN. An jedem Sonntag wird Ihr "Our Sunday Visitor" vor unserer Kirche verkauft. Ein Theil der Predigt unseres hochw. Herren Pfarrers, bildet ebenfalls, nicht "Our," sondern "Your" Sunday Visitor.

ED. That's fine; about 1000 other pastors follow the same course.

CIN. Das Heil muss uns also von "Huntington" kommen.

ED. So said the Jews about Bethlehem.

CIN. Ihr Blaettchen waere ein ganz vorzuegliches Traktaetchen fuer angehende Convertiten, aber die Heilswahrheiten, die Sie Herrn Jackson versetzen, sind dem beruehmten und oft missbrauchten "katholischen Schulkind" aus der Katechismusstunde hinlaenglich bekannt.

ED. Nevertheless hundreds of grown-ups write me that they are receiving valuable information from every instruction.

CIN. Also wozu uns mit ihrer Weisheit kommen, was suetzt sie uns?

ED. You might ask, why Sunday preaching, if our Catholics know it all?

CIN. Ich frage Sie, geht die christliche Charitas soweit, dass Sie sich unterfaengt lokalen Blaettern den Boden zu untergraben? Haben Sie keine Ehrfurcht vor Blaettern, wie "Catholic Telegraph," "Columbian," und unzaehligen anderu, die einen harten Kampf ums Dasein zu fuehren haben, und seit Dezenien fuer die katholische Sache einstehen und Raempfen?

ED. I have taken this circumstance into account seriously, and have purposely refrained from making "Our Sunday Visitor" a newspaper, so that it would not be regarded as a competitor of local Catholic weeklies. One of my aims has been to reach those two out of every three Catholic families, into which no Catholic paper of any description enters; and, by cultivating among these a taste for Catholic reading, lead many of them to subscribe for the Catholic newspaper, which their Bishop recommends. This aim has been realized in many places. I hold numerous letters from priests to the effect that, since the introduction of "Our Sunday Visitor," more of their people are subscribers to other Catholic papers than ever before. Our paper costs only one cent a week, and those who can afford to pay $1.00 a year for a Catholic newspaper, can easily take both. I hope that neither the "Telegraph," nor the "Columbian" will lose a single subscription because of "Our Sunday Visitor," but that those who have heretofore subscribed to neither, will be led to do so through the taste for Catholic reading aroused by our paper.

CIN. Ihr saetzlicher Mantel schuetzt Sie, und darum koennen Sie sich auch erlauben, nur daran denken zu duerfen, was jede anstaendige Zeitung, an deren Redaktionspult ein Katholik sitzt, fuer unwuerdig ansehen wuerde, eine Ehemarktsspalte einzufuehren oder eine Person anstellen zu wollen, die sich mit der Heirathsvermittlung (!) im Namen des "My Sunday Visitor" befasst.

ED. The Matrimonial Bureau was started only after priests urged me thereto. Many dissatisfied Catholics seek marriage mates through unscrupulous secular matrimonial papers and are married outside the Church. Our intention was merely to put in communication Catholics whose good character is certified to by their respective pastors. No fee is charged except $1.00 to start with, and this will not begin to cover the expense entailed on us. It is not run for revenue.

CIN. Nebenbei werden Sie dann noch ein kleines "Church Goods Business" anfangen, denn Sie kuendigen ja eben jetzt an, dass Sie "Surplices" und andere schoene Sachen zu verkaufen haben.

ED. We call our place of business "The Catholic Publishing Company," and have, from the very beginning, been printing little books, which we sell nearly at cost. This has led hundreds of people to think that we were supplying all kinds of books, and even church goods. As a matter of fact, we handle but few books, viz., four styles of prayer-books, and two styles of Bibles. We have a club of ladies, who sew for poor churches in the West and South; and we have agreed to let them make surplices, and devote the little profit, derived from the sales, to the purchase of linens for their charitable work. No one connected with "Our Sunday Visitor," and no one else receives any profit from this branch.

CIN. Das Anzeigegeschaeft hat sich immer noch bezahlt, nur sollten Sie etwas vorsichtiger in der Annahme ihrer Anzeigen sein, und den Bloedisten, die den "Sunday Visitor" kaufen nicht die Spargroschen mit Veroeffentlichung solcher Anzeigen, wie z. B. "This money Making Book is Free" aus der Tasche locken.

ED. If the advertiser referred to is not trustworthy, we certainly should like to know it. This firm sent in letters from over 50 Catholic Bishops, "Extension" and many Catholic papers advertise the same thing. But we shall be the first to drop the "ad," in case we learn that the same is questionable.

CIN. Sie weinen in einer Ihrer letzten Nummern ihren Lesern etwas vor, ueber die $100, die Sie fuer "Mailing" Ihrer Zeitung auszugeben haben; ich kann Ihnen aber vorrechnen, und so Jeder, der etwas vom Zeitungswesen versteht, dass Sie mit Ihren Anzeigen allein nicht nur ihr Porto, sondern auch ihren Druck bezahlen koennen.

ED. This is not true. Our advertisements do not begin to pay the mere postage on our paper. Moreover, we had no "ads" (save a few small ones), until we passed the 100,000 circulation mark. We never tried to get any advertisements, except a few college ads last summer. All others came to us unsolicited. In our last issue we announced that we would limit the space to one column per page, unless we should add a two-page supplement. We want to give to our readers what we promised for 50c in the first number of our paper, viz., six columns of reading on each page. We promised a paper of six columns, 20 inches deep, but have since increased the size to seven columns, 21 inches deep.

CIN. Fahren Sie und Mr. Jackson fort "ad majorem Dei gloriam," katholische Wochenzeitungen zu untergraben, moege Ihr Heirathsmarkt, wachsen bluehen und gedeihen (lesen Sie praktischer Deutsch—Amerikaner gelegentlich nochmal Ihren Alphons von Ligori) und Sie werden herrliche Resultate erzielen. Ihr Kaeseblaettchen aber wird von denen, die nicht alle werden munter weitergekauft werden, und die Marienkirche in Huntington wird unter Mitwirkung des famosen Heirathsbureaus und Eingebung des Heiligen Geistes, noch einen Bischof gebaeren, ich prophezeie Ihnen das, zum Min desten aber die Hauspraelaten wuerde.

ED. We pray that such honors will never come to us. May your prophecy be no truer than your criticisms.

CIN. Ich stelle Ihnen anheim diese Zeilen in deutscher oder englischer Sprache zu veroeffentlichen, moegen Sie bei allen Hysterikern und allen Jungfern, aus deren Reihen Sie ja ihre Anerkennungsschreiben beziehen, einen Sturm der Entruestung hervorrufen, moegen Sie ihr "Priesterlich-kaufmaennisches" Herz mit Trauer erfuellen, ich musste es Ihnen sagen, denn mir ekelt vor dem Unsinn, den Sie verzapfen.

ED. I have complied with your request to publish your communication, but it is lucky for you that you did not sign your name, since a half-million readers would feel contempt for your jealousy. I am willing to refer you to anyone who is closely acquainted with me for conviction concerning the loftiness of my motives. In your own diocese and city I have many priest acquaintances, but you are at liberty to write to the Rt. Rev. Bishop of the Fort Wayne diocese to ascertain whether I am growing rich on "Our Sunday Visitor," and the different works it is fostering. No thought of gain ever figured in the launching of "Our Sunday Visitor."

CIN. Ihr Blatt ist keine Notwendigkeit, noch nicht einmal nutzbringend, es dient nur zu Ihrer Bereicherung, est ist eine Spekulation fuer die Zukunft.

ED. Your communication is the first among thousands received, which has expressed the least hostility towards our paper. Hundreds of priests have written that our paper is a "Godsend," the "need of the hour," the "best move made by the Catholic press in a century"; old priests write that it is "what they had been looking for in vain for years."

CIN. Sie sind anscheinlich einer Buchdrucker familie entsprungen, und waeren vielleicht auch ein ganz brauchbarer Country-Editor geworden.

ED. Another erroneous verdict; never saw the inside of a printing plant until six years ago, but thanks for the compliment.

CIN. Bleiben Sie also gefaelligst mit Ihrer Weisheit in Huntington.

ED. I cannot. It is in too great demand outside Huntington. "Bonum est diffusivum sui."

CIN. Sie werden das zwar nicht thun, das weiss ich, aber mir thut es wohl Ihnen gesagt zu haben, was ich Ihnen sagen musste.

ED. I hope you feel relieved after your vomit.

CIN. Mit aller Hochachtung.
AMICUS VERITATIS.

ED. Your signature is not coherent with your letter.

J. F. NOLL, Editor.

Jones in Conversation with His Pastor

(Continued from Page One.)

matter of going to confession every morning. You see therefore that I am here, sent by my wife. Besides I would like to know myself, how this daily Confession is going to be. What can one confess every morning? My wife says she would not know what to confess every morning. And I believe her. Of course, as far as I am concerned, I could find some matter to confess every day. But it is different with her. My wife is a very good woman."

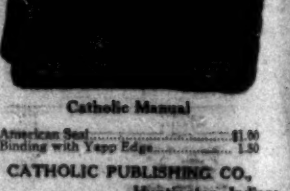
PASTOR:—"Good. Let us look at this matter seriously. I must admit that frequent Confessions are regarded as an obstacle in the way of frequent and daily Communion. Do you not know, Mr. Jones, that one may go to Holy Communion without first going to Confession?"

JONES:—"Why, yes, I have heard something of that sort of late. But I can not believe it. We used to be instructed differently when we were young. Why, I remember well, when I made my first Holy Communion, we used to go to Confession once a week for many weeks. Then the day before our first Holy Communion all of us had to go to Confession and we were told that, if any one wanted to go again the next morning, he could do so. Now, I had received from my father a new watch for a first Communion present, and the evening before that great day I had looked at the watch hundreds of times and had made my companions ask me the time, so that I could pull it out of my pocket. The next morning I went to Confession again, accusing myself of all those distractions and that foolish vanity and the priest seemed to be well pleased, because I took things in such a serious way. And now we are told that one may go to Holy Communion without going to Confession at all? Let others understand this. I, for one, can not understand it. The other night you instructed me not to criticise the Pope. Well, I will not criticise any more. I will humbly believe all that the Pope in Rome believes. But, excuse me, Father, this is too much for me. Please explain. I will listen and think."

PASTOR:—"Well, my dear Mr. Jones, let us not get excited. I understand your feeling perfectly well. When one has to admit that he has been mistaken in this or that thing, and that now he must change his opinion, he has a hard nut to crack. Such things are against our inclination; but a man of character must know, and cheerfully know, how to say: I was mistaken. As long as we are willing to believe as the Church believes and to do what she wants us to do, we are on sure ground. If ever a Pope had taught Ex-cathedra that we must go to Confession every time before we go to Holy Communion, the matter would stand different. But no Pope has ever said such a thing. If a priest ever said this, then he was simply mistaken. And if a priest teaches such a doctrine now a days, he must change his mind, else he will not fare well after he closes his eyes for the last time. I am sure, you do not think that we priests go to Confession every morning before Mass, during which we receive Holy Communion. That would be simply impossible for those priests who live a distance from their neighbor priest.

JONES:—"Well, Father, that is a different thing. Priests are not worldly people, or should not be such at least. With us the matter stands somewhat different. While you priests spend the day in prayer and heavenly things, we people of the world attend to our worldly business, live continuously in distractions and are more or less in sin. How could we be worthy enough to go to Holy Communion every morning without first going to Confession?"

Bargains : in : Prayer : Books



Catholic Manual
American Seal $1.00
Binding with Yapp Edge 1.50
CATHOLIC PUBLISHING CO.,
Huntington, Indiana

Franciscan : Herald
A MONTHLY
published by the Franciscan Fathers of the Sacred Heart Province, in the interest of the Third Order of St. Francis and the Indian Missions.
Price:
Yearly Subscription, $1.00.
Address: Franciscan Herald
Teutopolis, Ill.

This Money Making Book Is Free!

Tells of An Investment Safer and More Profitable Than Bank or Railroad Stock.

Endorsed by Leading Bankers, Government Officials and the Catholic Hierarchy and Laity.

A valuable book of interest to and for circulation only among Catholics has just been issued, and will be sent, free and postpaid, to any reader of the Sunday Visitor who has $20 or more to invest.

The book tells of a line of business that has and is paying enormous dividends, and which is being supported by Catholics to the extent of $75,000,000 a year. It contains many complete facts and figures relating to this particular business and the astonishing dividends paid stockholders. It shows how Catholics may, for the first time, now become stockholders and receive their share of the profits of this great business. The stock of old-established companies in this line is worth ten to twenty times par value, and original investors are receiving 100% dividends.

This is not a get-rich-quick scheme, but a high-class, legitimate business enterprise, endorsed by leading banks and the Catholic hierarchy and laity.

This is the opportunity of a lifetime to make a safe and profitable investment, and worth the attention and investigation of every conservative investor.

If you would like to have a copy of this book, address Philip Harding, Dept. 382, Box 1301, Philadelphia, Pa.

Mr. Harding requests that no one write simply through idle curiosity, and unless you are a member of the Catholic Church, the book will be of no interest to you, because only Catholics will be permitted to hold stock in this particular institution.